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having produced man, he shall have brought him to his own full fellowship and likeness. To man, therefore, as a spirit, God is true father and natural home ; sin is "contrary to the very heart of the universe ;" the will and character of God, revealed in Christ most clearly, form the law of living, and fraternal life with his fellows is the only right and normal social life. In this manner the relation of God to his creatures is made the key to the meaning of the unconscious world, the ground of ethics, the inspiration of religion, the basis of society, and the hope of mankind. The author makes the social life of man as important in religion as the personal. He traces out the manifold applications of his one principle in the relations of men, and treats the pressing social problems as elements in the religious life, bringing to them all the one solution.

The book is thus an important sign of the times, and a hopeful one. Perhaps some readers may doubt whether the combination of monism, evolution, ethics, and religion can be consistently held ; but the author's main position, stated in the first few pages, should be carefully considered before the possibility is denied. We have no pantheism here : we have a God in whom alone is the perfect personality, acting himself out in the universe, and training human persons, through ethics and religion, for his own fellowship. It is plain that we have here a strong and joyful utterance of ethical fidelity and Christian faith, coming from a realm of thought where such utterances have not generally been expected. In this all Christians should rejoice.

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THE RELIGION OF BABYLONIA AND ASSYRIA.¹ By MORRIS JASTROW, JR., PH.D., Professor of Semitic Languages in the University of Pennsylvania. Boston : Ginn & Co., 1898. Pp. xvi + 780. \$3.

As JASTROW remarks in his preface, the time has not yet come for an exhaustive treatise on the religion of Babylonia and Assyria. The time has come, however, for gathering together, arranging, and systematizing the results already obtained, and for giving them to the public in convenient and readable form. Jastrow has attempted to do this, and, in our opinion, he has performed this most difficult task

¹ "Handbooks on the History of Religions."

well. In addition he has given us many valuable original suggestions, and he has offered solutions to several difficult problems.

The author takes up his subject in three main divisions: I, the pantheon on the basis of the historical inscriptions; (1) the old Babylonian period; (2) the middle period, or the pantheon in the days of Hammurabi; (3) the Assyrian pantheon; and (4) the latest, or neo-Babylonian period. II, the religious literature. III, the religious architecture, the history of the temples, and the cult. A general estimate is given in the last chapter, followed by a bibliography* and complete index.

In order to show the scope of the work I give the table of contents in a footnote.³ The religious element shows itself in all branches of the Babylonio-Assyrian literature, and hence a sketch of Babylonio-Assyrian religion is almost synonymous with a sketch of the literature. A glance at the contents given below will show how true this statement is. This fact renders the subject a most difficult one. It is simply impossible for one man to know all these texts equally well. As in the case of the lexicon, so also in history and religion, it is necessary for different men to specialize in different fields. This has been done, and Jastrow has devoted himself to the task of arranging their results. The method employed by the author seems to be the best one possible for the present. It renders necessary a great amount of repetition. I am inclined to think, however, that by this repetition the author has given us a clearer historical setting than we would have had otherwise.

*Compiled under the following heads: i, (a) Excavations and Decipherment, (b) History, (c) Origin and General Aspects of Babylonian-Assyrian Culture, (d) Bibliography; ii, General Works and Articles on the Religion of Babylonia and Assyria; iii, Pantheon, Gods, Spirits, Heroes; iv, Religious Texts; v, Cosmology; vi, The Gilgamesh Epic; vii, Beliefs, Legends, Ethics, and Special Phases of the Religion; viii, Temples and Cults; ix, Bearings on the Old Testament and General Influence.

³i, Introduction; ii, The Land and the People; iii, General Traits of the Old Babylonian Pantheon; iv, Babylonian Gods Prior to the Days of Hammurabi; v, The Consorts of the Gods; vi, Gudea's Pantheon; vii, Summary; viii, The Pantheon in the Days of Hammurabi; ix, The Gods in the Temple Lists and in the Legal and Commercial Documents; x, The Minor Gods in the Period of Hammurabi; xi, Survivals of Animism in the Babylonian Religion; xii, The Assyrian Pantheon; xiii, The Triad and the Combined Invocation of Deities; xiv, The Neo-Babylonian Period; xv, The Religious Literature of Babylonia; xvi, The Magical Texts; xvii, The Prayers and Hymns; xviii, Penitential Psalms; xix, Oracles and Omens; xx, Various Classes of Omens; xxi, The Cosmology of the Babylonians; xxii, The Zodiacal System of the Babylonians; xxiii, The Gilgamesh Epic; xxiv, Myths and Legions; xxv, The Views of Life after Death; xxvi, The Temples and the Cult; xxvii, Conclusion; with a map, bibliography, and index.

There is great uncertainty at almost every step. The material at hand for deciding many and important points is often meager and often in a very poor state of preservation. Conjecture—even pure guesswork—is often necessary. Many theories must be built on very unsatisfactory foundations. Hence it is impossible to follow the author in many places. One must, however, admit that he is generally very conservative in his opinions and in the statement of them.

The chapter on "The Temples and the Cult" is very interesting, and the author has given us much new material on the subject. His views on the Gilgamesh epic are well presented in his article on "Adam and Eve in Babylonian Literature":⁴ "The Gilgamesh epic is, as I trust I have satisfactorily established in my work on *The Religion of Babylon and Assyria*, a composite production in which various tales originally independent have been interwoven. The hero of the epic is Gilgamesh, but incidents are introduced into the adventures of Gilgamesh with which originally he had nothing to do, and which formed no part of his career. Gilgamesh becomes a favorite personage to whom floating traditions were attached, in part by popular fancy and in part by the deliberate efforts of literary compilers. In this epic faint historical traditions are introduced, but so blended with nature-myths that Gilgamesh appears now as an earthly ruler and again as a solar deity. That such a personage as Gilgamesh once existed there is every reason to believe. The theory of *creatio ex nihilo* will not suffice for the rise of legendary lore." The amalgamation of the old Bel (En-lil) with Marduk—the transfer of Bel's name and powers as god of Nippur to Marduk, the god of Babylon—is well set forth.

Of great interest to students of the religion of the Old Testament are the author's views (some old, some new) on the following subjects: parallelism between Adam and Eabani and between Adam and Adapa; between Eve and Ukhat;⁵ the third chapter of Genesis and the Adapa legend; similarity of creation-epic with the biblical account; Old Testament points of contact with Gilgamesh epic, with deluge story; Parnapishtim bears more resemblance to Lot than to Noah; Gilgamesh and Samson, Ishtar and Delila; Shurippak and Sodom; parallelism between Moses and Sargon I.; Hebrew Shēōl and Babylonian Shuālu; Solomon's temple and the sacred quarter in Nippur; "sea" and

⁴ *American Journal of Semitic Languages and Literatures*, Vol. XV, July, 1899, pp. 193-214.

⁵ Cf. JASTROW, "Adam and Eve in Babylonian Literature," *American Journal of Semitic Languages and Literatures*, July, 1899.

Apsû; Hebrew-Babylonian custom of inquiring of the dead; conceptions of nether-world in Old Testament and Babylonian literature; libations of oil and sacrifices in Old Testament and Babylonian literature; teraphim and Assyrio-Babylonian amulets; Hebrew and Babylonian New Years; Purim and the Babylonian festival of the fifteenth of Adar; Ashera and tree-worship in Babylonia; Dibbarra epic and "The Battles of Yahweh;" influence of Babylonian religion on Judaism, on Christianity; mediation; Hammurabi and the Hebrew-Christian notion of Messianic time; etc., etc.

As stated above, there is much repetition, a great part of which is necessary; there is much uncertainty in many places; there are weak foundations for many theories. On the other hand, the author is the first to discuss scientifically the mass of material at hand. He has edited this material and has made many valuable additions to it. He has placed all students of Assyrio-Babylonian under a deep debt to him, and it is hoped that he will long be spared to carry on his work in this field.

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ZOROASTER, THE PROPHET OF ANCIENT IRAN. By A. V. WILLIAMS JACKSON. New York: The Macmillan Co. (for the Columbia University Press), 1899. Pp. xxiv+314, and map. \$3.

PROFESSOR JACKSON, who stands as the foremost, or rather the only, Iranian specialist in this country, presents us here with an imposing work designed for a wider circle, rightly counting upon a general interest in the life of the great prophet of Iran. For that Zoroaster was a historical personage, and no mere legendary figure, the author has no doubt. And, indeed, since Darmesteter's death there is probably no scholar of note who would deny that behind the semi-mythical picture of the later literature there looms the outline of an actual reformer, the creator of a new worship. But Professor Jackson goes much farther. He believes that the traditional accounts of Zoroaster's life, however much overlaid with legend, contain enough of truth to give us a fair idea of his career, and, accordingly, what he offers us is, as he explains in the preface, "a biographical study based on tradition."

Zoroaster is represented as born in the seventh century B. C. in Media. His ancestry is given to the fourteenth generation, also his